

THURSDAY, JUNE 19, 1873.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

NORTH-WESTERN PROVINCES,

OUUDH, AND CENTRAL PROVINCES,

Received up to 13th May, 1873.

POLITICAL (DOMESTIC).

THE *Strachey Gazette*, of the 29th April, in its local news column notices the oppressions said to be practised by *budmashes* on the people of Mouzah Peepulsana, five miles distant from Moradabad. Lately they severely beat one Zad-oollah; and, when he went to report the matter to the police, took advantage of his absence to plunder his grain-store. He lodged a complaint in court, but, through fear of the *budmashes*, his witnesses concealed the true facts, and the result was that the offenders escaped punishment.

They are also said to have been guilty of house-trespass in four cases. In the first three, the aggrieved parties did not dare, through fear of the culprits, to prefer a complaint in court; while in the fourth the *budmashes*, after beating the owners of the house, absconded.

The attention of the district authorities at Moradabad is invited to the above; and they are asked to depute a special officer to conduct inquiries on the spot.

The *Naf-ul-Azim*, of the same date, states that the project for the introduction of a canal through Ropur in the Loodhiana district has caused much anxiety among the zemindars.

The reason given is the severity of the irrigation cess, and the fear lest the scheme should subject the people to distress, similar to that brought on the Jats of Manjha by the introduction of a canal there. It is added that, in consequence of the good capabilities of the land, the inhabitants of Manjha are not as great losers by the tax as the people of Ropur are sure to be, where the soil is so poor as to be hardly capable of the growth of the better kinds of grain and other articles such as sugar-cane, &c.

Under these circumstances, the zemindars pray that Government will inform them of the rates and terms of the irrigation cess beforehand, and will carry out the project only in case of the terms being approved of by them.

The editor hopes Government will be moved to attend to the prayer.

The *Nur-ul-Absar*, of the 1st May, publishes the proceedings of a meeting of the *Sudder Anjuman* at Shahabad held on the 10th April last, with a view to adopt measures for punishing four residents of the suburbs of Arrah, who were found guilty of a breach of the marriage rules laid down by Moonshee Pyare Lal. Two persons, whose offence was found to be trivial, were pardoned by the committee; while the other two, one of whom had received a marriage consideration from the bride's parents, and the other had bestowed costly presents in cloths on the brahmin who had brought the nuptial gifts from the bride's parents, were made to pay a fine of Rs. 275 and Rs. 150 respectively, the money being credited to the fund for aiding poor persons in marrying their daughters and conducting the expenses connected with the *Anjuman*.

The same paper, referring to the approaching nuptials of the son of the Nawab of Jonaghur, in which His Highness intends spending Rs. 300,000, makes the following remarks:—

Extravagance at marriages continues as before, and it will, therefore, cause no wonder if the Nawab of Jonaghur spends so much money in his son's marriage. In a marriage which

lately took place at Allahabad, the amount spent by both parties is said to have been Rs. 300,000. A European of high rank expostulated with one of the parties on the excess of the outlay; but was told that, were it not because of the question of curtailment of marriage expenses being the common topic of the day at all places, the marriage would have been celebrated with greater pomp and splendour.

The *Benares Akhbâr*, in remarking on the same subject, regrets that Moonshee Pyare Lal's schemes for the reduction of marriage expenses should have produced no effect. Had the Moonshee witnessed with what pomp the marriage procession of the son of Rae Nursingh Dass, of Benares (referring to the same marriage mentioned by the *Nûr-ul-Absâr*), was fitted up and paraded at Allahabad, or seen some of the recent marriages among the Kayaths at Benares, he would have been convinced of the total failure of his schemes, and perceived that, though the people may be ready to give a seeming assent to his proposals, they are heartily averse from putting them into practice.

The *Nûr-ul-Absâr*, of the 1st May, devotes a leader to the recent examination of the tehseldars and deputy collectors, and of candidates for those offices, held in the North-Western Provinces. The writer begins by stating that the questions were tampered with, as usual, and fresh ones prepared; but that notwithstanding this, some of the examinees were foolish enough to write down the answers to the rejected questions, which they had learnt by heart—a circumstance which ought to have been used by the authorities for finding a clue to the theft. He thinks it a great pity that persons who thus set so glaring an example of unfair practices themselves, and win diplomas by practising theft in this way, should be entrusted with the decision of cases of theft.

In the writer's opinion, as long as the practice of printing examination papers at a press continues, thefts of the kind must occur; and he again takes this opportunity of condemning

the existing system of examination, which he approves only in cases of students of Government colleges and schools. Accordingly, he thinks that the law-class system introduced by Government should in itself suffice, and should preclude the necessity for a distinct examination of candidates for tehsildarships and deputy collectorships being annually held by divisional committees. With regard to men who study the law at home, they should be required to study at the law-class, say, for six months, and pass an examination with the other students.

This plan, besides serving as a good criterion for testing the abilities of the candidates, would put a stop to the practice under which common persons succeed in obtaining diplomas by unfair means, and being thereby appointed to high offices of trust under the Government—offices with which the administration of the country is closely connected.

The same paper notices, with approval, the order of the Government of Madras, directing the compilation in the vernacular of rudimentary treatises on agriculture for use in the schools in that presidency, and thinks that the plan might with advantage be adopted in other presidencies in India.

The *Akhbár-i-Alam*, of the same date, takes exception to the way in which inquiries are conducted by Government into complaints against public servants. It is customary in such cases to call for a report from the officer under whom the accused is employed, who in his turn makes inquiries from the latter, and submits a report according to the explanation given, which is of course in favor of the official, the result being that he is declared innocent of the charge brought against him, and the case is filed in the office, without any opportunity being given to the complainant to disprove the explanation given by the accused. This, in the editor's opinion, is extremely unfair, and he thinks that in all such cases the complainant should be made aware of the explanation rendered, and asked to furnish such further proofs and arguments as he might have to offer in support of his case, and to suggest what course

of investigation into the case he might think the best and most appropriate. In accordance with these suggestions fresh inquiries should be instituted into the matter.

The writer illustrates the truth of his assertion by a certified instance which came to his notice. In a great city, which is the seat of Government, the kotwal, through some private cause of enmity, prohibited the corpse of a Mahomedan from being buried in the Sheea burial-ground, and suffered it to lie in the bazaar uninterred for nearly the whole day. On the daughter of the deceased, who was his only heir, bringing a complaint of the grievance before Government, the kotwal wrote in his defence that in case of the corpse being buried in the Sheea cemetery, there was a likelihood of a disturbance breaking out, and that therefore he prohibited the act, and the complainant at last buried the corpse of her own accord in another place. This reply was considered decisive, and the complainant's statement was set down as false.

The editor considers it extremely unbecoming that Government should have failed to institute inquiries into a palpable offence, publicly committed by the kotwal in a city which is its head-quarters.

The same paper finds fault with the way in which the sentence of death is carried out in the North-Western Provinces. The offenders are hanged in a private room concealed from public view, a practice to which the editor objects. For a long time it was the custom under the English Government to shut up the corpses of the criminals who were hanged in iron cages, which were kept suspended to trees on a public road for several days, in order that the people might take warning. Afterwards this practice was abolished, and hanging in public was considered a sufficient example; but for some time even this has been discontinued, and criminals against whom sentence of death is passed are now hanged privately. In time perhaps hanging will be altogether

abolished, and transportation for life substituted for it as the extreme penalty of the law.

The *Urdú Akhbár*, of the same date, repeats the old complaint as to the impropriety of discount being charged by money-changers on silver coins, and the loss suffered by the people in consequence. It is observed that in Lucknow, Cawnpore, and other cities, only 15 or $15\frac{1}{2}$ annas can be had in exchange for a rupee, the rate of discount being different at different places. The writer considers this unlawful. Coins, like currency notes, are orders for a certain sum of money issued by the Government of the day, and it is not lawful or proper that they should not be sold for their full value.

The writer hopes Government will not fail to take notice of the above complaint, which has so repeatedly been brought to its notice in newspapers.

The *Almorah Akhbár*, of the same date, states that in consequence of the scarcity of rain during the past eight months the *rubbee* crop has entirely failed, while the sowing of the *khurreef* has been deferred, and thinks that, in order to relieve the people from the distress produced by the mishap, the district authorities should be moved to recommend to Government the remission of the revenue due for the present quarter.

The *Jabbalpore Samáchár* of the same date, remarks that although the abolition of the income-tax should be welcome to the few richer inhabitants, it has not in the least lightened the burden of the bulk of the people of the Central Provinces, who are still oppressed with the weight of the *pandhri* tax. In the writer's opinion it would be better if, instead of the income-tax, the *pandhri* tax, which affects the poorer classes of the people, and has all along proved their greatest bane, had been abolished.

The same paper notices a case of *suttee* at Nursingore (Central Provinces). On the 10th April last, a Bunneah

named Munrakhun Lal having died, his widow stole from her house and threw herself on to the burning funeral-pile of her deceased husband. The incident is said to have happened at mid-day.

The same paper mentions the breaking out of a terrible fire at Khundwah, which burnt several shops, thereby causing a loss of several thousand rupees.

A Saugor correspondent of the same paper suggests that, in order to find work for the large number of paupers who come down from Bundelkhund and Bughelkhund to commit mischief in the villages around Saugor, Government would do well to commence the repair of the road leading from that district to Cawnpore.

The *Allygurh Institute Gazette*, of the 2nd May, in a communicated article points out the need of abolishing the house-tax in the country towns of the North-Western Provinces. The writer begins by quoting the remarks of the *Times of India*, in which it urges the necessity of repealing the Bombay Act II. of 1871, authorizing the levy of the non-agricultural tax. "One of the worst features of the non-agricultural tax," says the *Times*, "is that it falls hardest on those who, though they bear the squeeze without making a noise about it, would yet in their discontent do far more harm to the empire than the income-tax payers—we mean the mofussil population." It further observes,—"Collectorates have been provided with municipalities on no rule whatever, but generally on the fancy of the collector. Thus, in some collectorates, notably in Satara—a poor district,—there are municipal institutions in many so-called towns, which, in point of fact, are very moderate-sized villages. In these the population is all but entirely agriculturalists, and each house-holder therefore, as a rule, pays to the local fund one anna cess in addition to municipal taxes, the only consideration for which is generally some sort of conservancy arrangements."

According to the writer, the above remarks of the *Times* are applicable with as much force to most of the districts of the North-West as to those of Bombay. The income-tax was not half so keenly felt as the house-tax is in the mofussil country-towns,—the reason being that the former was levied from those who could pay it somehow, while the latter is raised from poor people—mostly agriculturalists—who live from hand to mouth. Why the house-tax is not more loudly objected to is because it falls on the ignorant masses, unlike the income-tax which affected well-to-do persons.

Taking the Allahabad collectorate for an example, it will be observed that there are thirteen municipalities in it—all of which, with the exception of two or three—are only moderate-sized villages, with a few scattered shops of low-caste rustics. Nevertheless some of these municipalities are required to make up a monthly sum of Rs. 100—no matter how poor the inhabitants are. As it is, persons who can hardly earn Rs. 3 or 4 a month are called upon to pay 2 or 3 annas on account of house-tax. In Phoolpore last year even common beggars were not exempted from the tax. Such policy is likely to foster ill-feeling towards Government among the ignorant masses.

Apart from this consideration, the tax is so heavy that in Sirsa every three months, when the tax is collected, about fifty summonses are issued on defaulters through the police, and not seldom, when all other contrivances fail, the huts of the poor are forcibly stripped of their thatch, tiles, doors, &c., by Government peons to be sold by auction, in order to realize the amount of the tax.

Altogether, the tax is extremely oppressive, and the writer thinks that if it cannot be altogether stopped, it should be levied only on large towns which can pay, and be reduced to half the amount now imposed.

The *Lawrence Gazette*, of the same date, in a communicated article regrets that, in spite of the exertions of Government for the suppression of small-pox, the disease is as prevalent

in Indian cities as ever. The reason given is that the vaccination operation is defective in an essential point. The lymph used by vaccinators is generally taken from the pustules of vaccinated children who are sickly or whose blood is impure, and is therefore unwholesome; and for this reason vaccination instead of doing any good communicates disease to healthy children. To this it is chiefly owing that Natives do not appreciate vaccination—a fact which the writer confirms by alluding to the case of a woman who objected to have her children vaccinated on the plea that two of them, on whom the operation had been performed, died, and who, on being taken to the magistrate of the district, stated that the sole cause of her objection was that vaccinators did not possess good lymph. This on examination was found by the magistrate to be a fact.

In brief, the main cause of the aversion of the people to vaccination is the use of bad lymph, and the writer, therefore, calls upon Government to interpose.

Another correspondent, of the same paper, points out the need of a *serai* and a school for the education of the sons of Natives at Mussoorie. It was at one time rumoured that a proposal had been started for raising a subscription for the erection of a *serai*, but no result followed. So also orders were formerly issued by the Lieutenant-Governor of the North-West for establishing a school for the benefit of Native children at that sanitarium, but with no effect. When a good school exists at Dehra, and there is a school even in Rajpore, it is to be wondered at that Mussoorie, which is scarcely inferior to the former in population, and has become the permanent abode of a large number of Natives, should be without one.

A third correspondent of the same paper invites attention to the following serious cases of murder and dacoity, said to have happened recently on the Furruckabad and Mynpoorie road.

(1) A havildar who was travelling in a shigram in company with a European, on its reaching near a police station, got out for some necessity, the shigram meanwhile proceeding slowly on its way. The employés of the police station finding that he had some money and gold with him killed him by strangulation, and took possession of his property. When some time had elapsed, the European, seeing that the havildar did not return, began to search for him, and found him lying strangled. He took the corpse with him to Furrukhabad, when the police superintendent, on becoming aware of what had happened, arrested the men of the police station where the incident took place.

(2) Two marriage parties, while passing on the road, were plundered by dacoits, who also inflicted severe wounds on the persons composing them. One of the parties was robbed of Rs. 3,000 worth of property, while the loss of the other is estimated at Rs. 600. The police are busy in making a search.

The *Panjabi Akhbár*, of the 3rd May, states, on the authority of a correspondent, that the practice of bringing Government officials into trouble by lodging false complaints of bribery against them, formerly noticed as being prevalent at Jhung, and which Government has since taken steps to check, is also very common in Hansie. Persons who happen to be ill-disposed towards any official, invent some fictitious charge against him, have it proved in court with the help of false witnesses, and thus involve the man in difficulties. Cases of this kind are very frequent, and the writer strongly urges on Government the necessity of taking vigorous steps against their perpetrators, in the same way as has been done at Jhung.

The same paper notices the breaking out of a fire in the Bhabra Bazaar in Rawulpindee, which destroyed six shops and burnt silk and other drapery valued at Rs. 6,000. A *bhishtee*, who bravely forced his way into one of the burning shops to quench the fire, was burnt to death. The tehseldar and his *umlah*, as well as the members of the municipal committee, are praised for their exertions in extinguishing the fire.

The *Koh-i-Nur*, of the same date, takes exception to the discontinuance since last year of prizes for horses at the Umritsur cattle fair, on the plea of a grand horse fair being held at Rawulpindee. The editor fails to see the soundness of the plea on the following grounds :—

Firstly,—Rawulpindee being situated in the north-east corner of the Punjab, it is not likely that the people of the southern and eastern districts of the province should be induced, by the precarious hope of a reward, to undergo the trouble and expense of carrying their horses to such a great distance.

Secondly,—In a large province like the Punjab a single annual horse fair at Rawulpindee cannot alone be sufficient for promoting trade in horses.

Thirdly,—Punjab is naturally fitted for the breeding of horses, and the inhabitants of that province, especially the zemindars, are fond of horse-breeding for profit. In every town and village zemindars of the higher and middling classes keep mares, and endeavour to raise a good breed from them in order to make profit. This practice is as common in the Umritsur and Jullundhur divisions and the places near them as it can possibly be anywhere, and consequently the discontinuance of prizes for horses at the annual Umritsur cattle fair has been a source of great discouragement to the people of those parts of the country, who paid much attention to improving the breed of horses. As these people consist chiefly of zemindars, whose affluence or poverty affects Government no less than themselves, the matter is well worthy of the consideration of Government.

Fourthly,—Horses are no less useful than other quadrupeds, and it is therefore unreasonable that prizes should not be offered for them just as well as for the latter.

In conclusion, the editor hopes the proposal set forth in the *Punjab Administration Report* for 1870-71, for appointing a committee to consider the best means for improving the

breed of horses, will be carried out. At the same time he thinks it proper to point out that the existing number of stallions in the Punjab is too small for the wants of the province, and to suggest that some plain and simple arrangement should be made by Government, such as may afford facilities to the zemindars in making use of stallions.

Under the heading "Agra," the same paper states that, owing to a prohibition on the part of Government, persons who went out on a pilgrimage to Budree Nath were compelled to return home. In the writer's opinion, the authorities ought to have given previous notice of the prohibition, in order to save the people unnecessary expense and trouble.

The *Muir Gazette*, of the 4th May, in its local news column notices an important criminal case which recently happened on the Meerut road. Hukeem Gunga Shunker, resident of Mouzah Gujrowla, who was going to Meerut with his family, was attacked by a party of dacoits near Mouzah Bhooma, who inflicted severe wounds on him and made off with his property. The Hukeem died soon after from the effect of the wounds.

The *Kárnámah*, of the 5th May, learns from a correspondent at Agra that, while in other cities societies have been established for discussing schemes of public utility, at Agra certain sharpers have formed themselves into a company with the object of cheating the people out of their money. They threaten rich men; and, in the event of the latter having recourse to law, a few of them personate witnesses, while some act the part of mediators and arbitrators. By such expedients they carry the day, and succeed in the execution of their designs. Recently they obtained Rs. 1,200 from a *sahookar* as damages by imputing some charge to him. In another instance they extorted Rs. 80 from a person without being brought to book by the criminal court, although the event happened close to the kotwalee. A municipal commissioner is also said to have taken part in the association.

The authorities are asked to see to this.

The *Oudh Akhbár*, of the 6th May, learns from a correspondent at Nynee Tal, that under orders from Colonel Ramsay, the Commissioner, those of the prostitutes at Almorah and Nynee Tal, whose profession is to sing and dance, have been exempted from the provisions of Act XIV. of 1868.

The writer approves of the order, and thinks that a resolution should be passed by the Supreme Government exempting the prostitutes in all cities who follow the profession of dancing and singing from the operation of the aforesaid Act. Such women have ever been held in esteem in India, and are invited to dance and sing at all festive assemblies, and it is therefore improper that they should be placed on the same level with common prostitutes.

The *Naf-ul-Azim*, of the same date, invites attention to the pernicious custom obtaining among some of the inhabitants of Loodhianah of keeping their daughters in a state of celibacy until the age of 30 or 40, and posting guards over them to prevent their eloping with some one.

Government is asked to make inquiries, and take steps for putting a stop to the custom.

The *Benares Akhbár*, of the 8th May, states that a mail which was conveyed from Buxar to Bullia (Ghazepore), was plundered by a party of bad characters near Burragaon, the postman being wounded.

The same paper notices the discontent caused among the police at Alibaugh (Bombay), in consequence of a person of the sweeper caste having been employed in their ranks. The course is condemned as being at variance with Her Majesty's proclamation of 1857.

An Allahabad correspondent, of the same paper, complains of the mismanagement of the municipality of that city. It is remarked that in proportion as heat is growing more and more intense, the mismanagement of the municipality is assuming a worse shape. Carts full of filth pass in the

streets at sunset to the great annoyance of passengers ; the people commit nuisance in the lanes bordering on the bazaars, and the filthy water of drains is sprinkled in the mohullahs of the city.

It is added that small-pox is very prevalent in the city, and that hundreds of children have fallen victims to the disease.

In its local news columns, the same paper notices the prevalence of cases of assault and theft in the city of Benares.

The *Shola-i-Tür*, of the same date, regrets to observe that, though an Act has been passed by Government for the prevention of cruelty towards beasts of burden, full effect is not given to it ; and invites the attention of Government to the matter. The plan adopted by Mr. Goad, late superintendent of police, Cawnpore, of requiring weak and wounded animals to be kept in the cattle-pound, and properly fed and looked after at the owners' expense, till they are strong and healthy enough for active service, is favourably noticed.

A Nynee Tal correspondent of the *Urdu Akhbár*, of the same date, points out the desirability of some general rule being laid down by the Government of the North-West about the house-rent allowed to the *umlah* of the offices which accompany the Lieutenant-Governor to the hills every summer season. In the absence of such a rule, officials drawing a small salary have sometimes to pay considerably more than what they are allowed for house-rent, while those drawing a high pay save something out of their allowance.

A Jullundhur correspondent of the same paper condemns the proposal of the municipal committee of that city, according to which the dirty water of the city instead of being removed by sweepers will henceforward be used for watering the lanes. In the writer's opinion the measure is likely to prove dangerous in a sanitary point of view, and he asks if, for the sake of a trifling gain, it can be proper to incur a serious risk.

The same paper notices, with approval, the proposal started at Calcutta for erecting separate bathing ghauts for men and women, and thinks that it should be adopted in all cities.

The *Oudh Akhbár*, of the 9th May, publishes an appeal on the part of certain Indian princes to the Chief Commissioner of Oudh. It is observed that since that officer has exalted Syud Ali Akbar and Lala Muhesh Buksh Singh to high offices, simply in consideration of their worth and respectability, he is esteemed among the Natives as a great patron of Indian nobles and gentlemen. But it is a matter of surprise to many why the state of the princes of the imperial dynasties of Delhi and Oudh has not attracted his attention, and why they have been deprived of similar preferments. The writer particularly commends the case of Mirza Humayun—the fourth in descent from Mirza Jehandar Shah—as especially worthy of consideration. The prince's ancestors were grandees of high rank and dignity, and were removed from Delhi to take up their residence at Benares, where they were treated with such honor and esteem that the Viceroy thought it no derogation from his dignity to pay them a visit at their own houses. Unfortunately he has now been reduced to such a state that, finding the small pittance allowed him by Government insufficient for his support, he has been compelled to set aside all thoughts of his ancient renown and accept an inferior post under Government.

Under such circumstances, the Mirza's case is well worthy of consideration, especially as he is free from all suspicion of disloyalty.

The *Akhbár-i-Anjuman-i-Panjáb*, of the same date, notices the resolution passed by the High Court, North-Western Provinces, consequent on a complaint being brought before it by an advocate of the court, regarding the alleged irregular attendance of many of the district and subordinate judges, and instances being given of judges attending court at 2, 3, and sometimes 4 o'clock, in consequence of which professional men and the public are put to much inconvenience, to the

effect that such conduct was highly reprehensible, and would subject the officers to suspension, as there was a strict order that early attendance should be observed, and that if the names of the judges were brought before the court, serious notice would be taken of the complaint.

The editor approves of the resolution, and commends it to the favourable notice of the hon'ble judges of the chief court, Punjab, who are asked to pass a similar rule.

POLITICAL (FOREIGN).

A correspondent of the *Rohilkund Akhbar*, of the 26th April, writing from Nowgong remarks, that notwithstanding that repeated notices of the Nowgong Raj Coomar School have appeared in newspapers, the institution has not been established till now. This, says the writer, will not be much wondered at when it is remembered that the Political Agent, under whose supervision the work is to be conducted, has old criminal cases of such a date as A.D. 1859 still pending in his court. In other words, when important political matters remain undisposed of for years, it is no wonder if schemes of secondary importance do not receive early attention.

The *Nur-ul Absar*, of the 1st May, regards the fact of the Czar of Russia having lately been a guest of the Emperor of Germany at his own capital, and of the latter having returned the compliment by paying a visit to the Czar at St. Petersburg, where he was received with the highest honors, as a proof of the growing intimacy and friendship between the two sovereigns, and thinks it not unlikely that the union between two potentates such as the Czar and the Emperor of Germany (who has risen to a prominent position among the sovereigns of Europe by the conquest of France, and has since adopted the title of *Emperor*, which has been recognized by all the European powers), both of whom are still governed by a lust of gain, may one day lead to something serious.

A correspondent of the *Lawrence Gazette*, of the 2nd May, upholds the statements which have lately appeared in newspapers as to the oppressions practised by dacoits on travellers in the Gwalior dominions, and mentions in support of his assertion a serious case said to have recently happened. Mahomed Abdul Wahid, sub-inspector of police, Bah (Agra), who had occasion to go to a place in order to conduct enquiries into a criminal case, was encountered by a gang of dacoits, led by Khujun Singh, of the Gwalior territory. The gang-leader was shot in the assault ; his brother (Sonpal) was wounded ; and the rest of the party fled to the other side of the Chumbul. The employés of the State, who were deputed for the sub-inspector's aid, gave way but nevertheless, through the efforts of the police, seven of the fugitive dacoits were captured and despatched to court to await their trial.

The *Malwah-Akhbar*, of the same date, notices the following cases of theft, said to have happened at Indore, and blames the police for neglect of duty :—

- (a) The house of Mohun and Bhola was broken into in their absence, and all the property in it was carried away.
- (b) Rs. 25 were stolen from the box of Radha, a woman residing in Malgunje.
- (c) A woman named Kunwaree, resident of Mulhargunj, who was going somewhere at night, was robbed of ornaments valued at Rs. 45.
- (d) An important case took place at the house of the Residency serishtedar. Thieves entered the house by means of a scaling-ladder, and carried away Rs. 3,635 worth of property.
- (e) The house of a landlady in the serai was broken into, and property valued at Rs. 51 was stolen.

The *Punjab Akhbár*, of the 3rd May, reports that the usefulness of the hospital at Loharoo is daily increasing. Not only are medicines supplied to patients gratis, but the sick persons who remain under treatment in the hospital are

provided with food at the expense of the State. Moreover, in order to check small-pox, which lately made its appearance in the State, a Native doctor was deputed to go about the city and the mofussil to vaccinate children. The measure was so successfully conducted that as many as 1,362 children—both Hindoo and Mussalman—were vaccinated.

Great credit is given to the Nawab for his exertions directed to secure the welfare of his subjects.

The *Oudh Akhbár*, of the 6th May, in its correspondence columns mentions a daring case of robbery at Hyderabad. A Native gentleman—who is an employé of Nawab Waqar-ul-Amara, a famous nobleman of that State—happening to go on a pilgrimage to a holy place in the suburbs of the Deccan, with an escort of 300 armed soldiers, was attacked at night by a body of 500 dacoits of the Rohilla tribe, who plundered him of all the property in his possession, and then made off, the soldiers attending the gentleman being unable to cope with the robbers, and having consequently made their escape. A search is being made after the offenders by the employés of the State.

The same paper, of the 9th May, deplores the state of some of the chiefs and princes of Native States, and the way in which they pass their days. They are stated to be neglectful of their proper duties, and to waste their lives in debauchery and indifference to the administration of their territories. Among such chiefs the editor particularly mentions the Raja of Chunibba, who has lately been following an irregular and profligate career, the Raja of Kotah, who is a puppet in the hands of certain menials, and some other Native princes. He wonders that the political agents should make no scrutiny into the conduct and ways of living of the chiefs, which he thinks is owing to their being won over by the undue respect and courtesy shown towards them by the chiefs, and the unauthorized salutes of guns and other marks of honor offered them.

The pay of the soldiers of the army is withheld for months and years; oppression and injustice prevails. The divans, who collect large sums of money in presents, and fill their private coffers, care little how it fares with the soldiery. Such is said to be actually the case in a few States.

The writer warns the chiefs of the necessity of bestirring themselves and shunning debauchery and the company of evil associates, which have already ruined several of their brother-princes.

In its correspondence columns, the same paper states that misrule continues to prevail in Kotah. The Raja is entirely under the control of certain menial attendants who do what they like, and is so much addicted to drinking as to pay no attention to the administration of his State. The pay of the army is due for upwards of three years, and scarcely a day passes but some serious case of dacoity or highway robbery happens.

Under the heading "Tonk," it is stated that the Nawab has enforced a strict prohibition against the use of wine in his territory by appointing a censor. In the correspondent's opinion, until steps are taken to expel prostitutes from the State, who are the prime cause of the prevalence of drinking, there can be no hope of the vice being put a stop to. There are at present as many as 97 prostitutes in the employ of the State, who draw from Rs. 30 to 500 per mensem.

The *Oudh Akhbár* doubts this statement.

COMMERCIAL.

A correspondent of the *Urdu Akhbár*, of the 1st May, invites attention to the inconveniences suffered by the people in travelling by rail. The writer particularly complains of a total disregard to the rules of female seclusion, which are so highly respected by the Natives. Hindooostanee ladies are not allowed to be conveyed to the railway platform in a *doolie* or palanquin to take their seat in the carriages; and ticket

collectors and railway peons freely open the carriages in which the ladies are seated. All this is looked upon as extremely disgraceful by the people, and for this reason many of them do not allow their female relatives to travel by rail. The writer approves of the system adopted by the Oudh and Rohilkund Railway Company, which has appointed females for assisting ladies in taking their seats in the carriages, collecting tickets, and helping them in other ways, and he thinks that a similar system should be adopted by other railway companies.

The want of lights in the third-class carriages is another serious grievance. On account of the carriages being kept dark, the property of passengers is often stolen and other criminal cases occur.

Another correspondent of the same paper writing from Montgomery, complains that railway employés sometimes impose upon the passengers by supplying tickets for places other than those for which fares are paid, in consequence of which an additional fare has to be paid by the latter on reaching their destinations. In the editor's opinion, all railway companies should make it a rule to have the name of the place and amount of fare given on each ticket in Urdu and Hindi, as well as in English, in order to prevent the people from being cheated.

EDUCATIONAE.

The *Benares Akhbár*, of the 1st May, eulogizes Baboo Harish Chandra, a well known gentleman of that city, for having conferred—at a public meeting held at the Baboo's house with Baboo Shiva Prasad, C.S.I., as Secretary—a reward of Rs. 500 on Pundit Purma Nund for having produced an excellent metrical version in Sanscrit in a classic style of Beharee Lal's *Sat Saiya* (a Hindi book in verse, so called on account of its containing 700 *dohras*—i. e., distichs).

The *Roznámcha*, of the 7th May, notices the unseemly behaviour of a Native student of the Canning College, Lucknow,

who is preparing for the B. A. Examination of the Calcutta University. He drank to excess, and when intoxicated behaved himself in such a way as to have been taken into custody by the police.

The editor takes this occasion to remark on the laxity of the discipline of the Canning College, and urges on the principal of that institution the necessity of paying as much attention to the morals of his pupils as to their studies. Some of the students are said to follow a most improper course of living, and to have exceeded all bounds in their indecency and impropriety of behaviour. The writer promises to give particulars hereafter.

The *Núr-ul-Anwár*, of the 10th May, notices the establishment of a normal school at Roorkee by the gentlemen of that city. A meeting of the school committee is held every Sunday.

MISCELLANEOUS.

The *Panjabi Akhbár*, of the 19th April, has an article on the means for promoting fellowship between Government and its subjects. The writer begins by remarking that at present it is observed that, when a party of Natives meet in an assembly, they dwell with feelings of affection on the kindness and sympathy of the ancient sovereigns towards the people, and, on contrasting these with the treatment of the English Government, they find no act of the latter to be such as to evince that it has a sincere love and regard towards them—schemes and projects which might appear to be a proof of its holding the interest of the Natives dear, if carefully viewed, being found to be conducive to its own benefit. Take for example the English courts of justice. All who have recourse to them have to pay for the justice sought, in the shape of stamp-fees, tulubanah, and in other ways. No such recompense had to be paid in the time of any of the former rulers, and it cannot but be said to be inconsistent with the principles of justice.

In the schools opened by Government, history, geography, &c., are taught, which can do little or nothing in the way of improving the condition of the people. Had Government a sincere regard for the people, it would have opened Industrial Arts Schools for their benefit, side by side with the existing educational institutions, by means of which they would have been enabled to emerge from their state of poverty, and improve the wealth and resources of the country. At present they are dependent for all things of daily use upon the arts and manufactures of foreign countries, and the whole wealth of the country is drained by English manufacturers and mechanics.

The *Núr-ul-Absár*, of the 1st May, bears out the above statement generally. Its remarks may be summed up as follows:—

Though generally speaking no Government can help raising money from the people in the shape of taxes and in other ways, in order to meet the expenses necessary for conducting the State management, and though the former rulers of the country should not have done as much for the people in the way of establishing courts of justice as the English Government has, it is a fact that no separate levy was raised in their time in the shape of court-fees, but the expenses for the maintenance of the courts were borne from the imperial revenues, just as other State expenses. On the contrary, the English Government openly collects court-fees from the people, which, though not so much objectionable in themselves, are the cause of having carried the court system beyond the proper bounds. So many courts have been established that the people are induced to have recourse to them at the expense of the whole of their fortune. Hence it is that the number of suits in the courts is constantly on the increase, which is a proof of the growing increase in dishonesty and unfair dealing. This is certainly much to be regretted. The wisest course would have been for Government to adopt measures for the

suppression of crimes, rather than to afford facilities for their enhancement, and by that means to increase the public income.

The *Rohilkund Akhbár*, of the 26th April, in its local news columns praises Moonshee Govind Pershad, a gentleman of Moradabad, for having erected a Hindoo temple in Mohullah Kurroul at a cost of Rs. 50,000, and endowed a village, together with a large sum of money in cash, for its maintenance. The opening ceremony of the temple was celebrated with great pomp, and a rich feast, with Re. 1 a piece, was given to a large number of Brahmins.

The *Jabbalpore Samáchár*, of the 1st May, notices with pleasure the establishment of a society under the name of *Jalsa-i-Mufid-i-Am* at Garurwarah (Central Provinces) under the auspices of the Headmaster of the Town School. The society will hold monthly meetings at which subjects of interest will be discussed.

The following Vernacular newspapers have been examined in this report :—

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	<i>Rafāh-i-Khalāq,</i>	Urdu, ...	Shahjehanpore, ...	Bi-monthly, ...	Feby, 1st	1673. May, 5th
2	<i>Mangal Samāchār,</i>	Urdu-Hindi, ...	Beiswan, ...	Monthly, ...	March, 1st	6th
3	<i>Panjābī Akhbār,</i>	Urdu, ...	Lahore, ...	Weekly, ...	April, 19th	12th
4	<i>Akmāl-ul-Akhbār,</i>	Ditto, ...	Delhi, ...	Ditto, ...	" 20th	12th
5	<i>Roznāmchā,</i>	Ditto, ...	Lucknow, ...	Daily, ...	" 23rd	9th
6	<i>Dhoulpore Gazette,</i>	Ditto, ...	Dhoulpore, ...	Weekly, ...	" 24th	6th
7	<i>Naiyir-i-Akbar,</i>	Ditto, ...	Bijnour, ...	Ditto, ...	" 24th	9th
8	<i>Roznāmchā,</i>	Ditto, ...	Lucknow, ...	Daily, ...	" 24th	9th
9	<i>Maqāid-ul-Akhbār,</i>	Ditto, ...	Gurgaon, ...	Daily, ...	" 25th	22
10	<i>Roznāmchā,</i>	Ditto, ...	Lucknow, ...	Ditto, ...	" 25th	9th
11	<i>Ditto,</i>	Ditto, ...	Ditto, ...	Daily, ...	" 26th	9th
12	<i>Rohilkund Akhbār,</i>	Urdu-Hindi, ...	Moradabad, ...	Bi-weekly, ...	" 26th	12th
13	<i>Gwalior Gazette,</i>	Urdu, ...	Gwalior, ...	Weekly, ...	" 27th	7th
14	<i>Sādiq-ul-Akhbār,</i>	Ditto, ...	Bhawulpore, ...	Ditto, ...	" 28th	5th
15	<i>Roznāmchā, ...</i>	Ditto, ...	Lucknow, ...	Daily, ...	" 28th	5th
16	<i>Mārwār Gazette,</i>	Hindi, ...	Jodhpore, ...	Weekly, ...	" 28th	6th
17	<i>Muhibb-i-Hind,</i>	Urdu-Hindi, ...	Meerut, ...	Ditto, ...	" 28th	6th
18	<i>Tahzib-ul-Akhbāq,</i>	Urdu, ...	Allygurh, ...	Not-fixed, ...	" 29th	6th
19	<i>Naf'-ul-Azim,</i>	Ditto, ...	Lahore, ...	Weekly, ...	" 29th	6th
20	<i>Roznāmchā,</i>	Arabic, ...	Lucknow, ...	Daily, ...	" 29th	5th
21	<i>Strachey Gazette,</i>	Urdu, ...	Moradabad, ...	Weekly, ...	" 29th	6th
22	<i>Rohilkund Akhbār,</i>	Ditto, ...	Ditto, ...	Bi-weekly, ...	" 30th	5th
23	<i>Roznāmchā,</i>	Ditto, ...	Ditto, ...	Daily, ...	" 30th	5th
24	<i>Agra Akhbār,</i>	Ditto, ...	Lucknow, ...	Tri-monthly, ...	" 30th	5th
25	<i>Roznāmchā, ...</i>	Ditto, ...	Agra, ...	Daily, ...	1st, " 5th	5th
26	<i>Akhbār-i-Alam,</i>	Ditto, ...	Meerut, ...	Weekly, ...	" 1st	5th
27	<i>Jalwā-i-Tūr,</i>	Ditto, ...	Ditto, ...	Ditto, ...	" 1st	5th
28	<i>Najm-ul-Akhbār,</i>	Ditto, ...	Ditto, ...	Ditto, ...	" 1st	5th
29	<i>Khair Khwāsh-i-Panjāb,</i>	Ditto, ...	Goojranwalla, ...	Ditto, ...	" 1st	5th

30	<i>Amr-ul-Akhbár</i> ,	...	6th
31	<i>Almorah Akhbár</i> ,	...	6th
32	<i>Samaya Vinod</i> ,	...	5th
33	<i>Dhoulpore Gazette</i> ,	...	6th
34	<i>Khurshid-i-Jahantab</i> ,	...	7th
35	<i>Urdu Akhbár</i> ,	...	7th
36	<i>Vidya Vilas</i> ,	...	8th
37	<i>Majma-ul-Bahrain</i> ,	...	9th
38	<i>Jabbalpur News</i> ,	...	10th
39	<i>Allygurh Institute Gazette</i> ,	...	5th
40	<i>Shams-ul-Akhbár</i> ,	...	5th
41	<i>Lawrence Gazette</i> ,	...	6th
42	<i>Rajputana Social Science Congress Gazette</i>	6th
43	<i>Akhbár-i-Anjuman-i-Panjab</i> ,	...	6th
44	<i>Lauh-i-Mahfuz</i> ,	...	2nd
45	<i>Roznāmcha</i> ,	...	2nd
46	<i>Mālik Akhbár</i> ,	...	2nd
47	<i>Meerut Gazette</i> ,	...	3rd
48	<i>Urdu Delhi Gazette</i> ,	...	3rd
49	<i>Nur-ul-Anwār</i> ,	...	3rd
50	<i>Koh-i-Nur</i> ,	...	3rd
51	<i>Panjabi Akhbár</i> ,	...	3rd
52	<i>Akhbár-i-Anjuman-i-Hind</i> ,	...	3rd
53	<i>Rohilkund Akhbár</i> ,	...	7th
54	<i>Roznāmcha</i> ,	...	8th
55	<i>Muir Gazette</i> ,	...	9th
56	<i>Akmal-ul-Akhbár</i> ,	...	7th
57	<i>Khair Khwāh-i-Oudh</i> ,	...	4th
58	<i>Khair Khwāh-i-Alam</i> ,	...	4th
59	<i>Dabdaba-i-Sikandari</i> ,	...	5th
60	<i>Kārnāmah</i> ,	...	8th
61	<i>Roznāmcha</i> ,	...	5th
62	<i>Pattala Akhbár</i> ,	...	9th
	<i>Bi-monthly</i> ,	...	9th
	Ditto,	...	6th
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No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OR RECEIPT.
63	Rifāh-i-Am,	Urdu,	Sealkote,	Weekly,	May, 5th	9th
64	Mārwār Gazette,	Urdu-Hindi, ...	Jodhpore, ...	Ditto, ...	" 6th	12th
65	Sādiq-ul-Akhbār,	Urdu, ...	Bhawulpore, ...	Ditto, ...	" 5th	12th
66	Nasīm-i-Jounpore,	Ditto, ...	Jounpore, ...	Ditto, ...	" 6th	7th
67	Oudh Akhbār,	Ditto, ...	Lucknow, ...	Bi-weekly, ...	" 6th	8th
68	Roznāmcha,	Ditto, ...	Lucknow, ...	Daily, ...	" 6th	9th
69	Mālit-i-Nūr,	Ditto, ...	Cawnpore, ...	Weekly,	" 6th	9th
70	Akhyaṭ-ul-Akhbār,	Ditto, ...	Lucknow, ...	Ditto, ...	" 6th	10th
71	Najf-ul-Azīm,	Arabic, ...	Lahore, ...	Ditto, ...	" 6th	10th
72	Akhbār-i-Am,	Urdu, ...	Ditto, ...	Ditto, ...	" 7th	10th
73	Rohilkund Akhbār,	Ditto, ...	Moradabad, ...	Bi-weekly, ...	" 7th	12th
74	Roznāmcha,	Ditto, ...	Lucknow, ...	Daily, ...	" 7th	12th
75	Muhibb-i-Hind,	Ditto, ...	Meerut, ...	Weekly,	" 7th	13th
76	Shola-i-Tūr,	Ditto, ...	Cawnpore, ...	Ditto, ...	" 8th	9th
77	Benares Akhbār,	Hindi, ...	Benares, ...	Ditto, ...	" 8th	9th
78	Khair Khwādh-i-Panjāb,	Urdu, ...	Gujranwala, ...	Ditto, ...	" 8th	9th
79	Jalwād-i-Tūr,	Ditto, ...	Meerut, ...	Ditto, ...	" 8th	9th
80	Akhbār-i-Alam,	Ditto, ...	Ditto, ...	Ditto, ...	" 8th	12th
81	Roznāmchā,	Ditto, ...	Ditto, ...	Ditto, ...	" 8th	12th
82	Majma-ul-Bahrūn,	Ditto, ...	Ditto, ...	Ditto, ...	" 8th	12th
83	Urdū Akhbār,	Ditto, ...	Ditto, ...	Ditto, ...	" 8th	13th
84	Oudh Akhbār	Ditto, ...	Ditto, ...	Ditto, ...	" 9th	10th
85	Lawrence Gazette,	Ditto, ...	Ditto, ...	Bi-weekly, ...	" 9th	13th
86	Akhbār-i-Anjuman-i-Punjāb,	Ditto, ...	Ditto, ...	Weekly, ...	" 9th	13th
87	Rajpootana Social Science Congress Gazette.	Ditto, ...	Ditto, ...	Ditto, ...	" 9th	13th
88	Meerut Gazette,	Ditto, ...	Meerut, ...	Ditto, ...	" 10th	12th
89	Urdū Dehlī Gazette,	Ditto, ...	Agra, ...	Ditto, ...	" 10th	12th
90	Nūr-ul-Anwār,	Ditto, ...	Cawnpore, ...	Ditto, ...	" 10th	12th

SOHAN LAL,

Offg. Govt. Reporter on the Vernacular Press of Upper India.

 ALLAHABAD : {
 The 14th June, 1873.